THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVIII—No. 3 **January, 1950**

WE must be ready to say at any moment under whatever circumstances, whether expected or unexpected: "It is just what I in fact desired." For only those ideals can be dissipated which rest upon a lower basis than the highest aim, or which are not in accord with Nature's law. We must cultivate complete resignation to the Law, the expression and operation of which is seen in the circumstances of life and the ebb and flow of our inner being. All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them neglects opportunities which seldom the gods repeat. —WILLIAM Q. JUDGE

CONTENTS

PRECEDENTS....97
THE ORIGINAL PROGRAMME....100
MASTERS AND THEIR WORKERS....107
"THE GITA"—INFORMAL ESSAYS....108
WHY THE "VAHAN"?....111
METAPHOR AND ANALOGY....114
YOUTH-COMPANIONS ASK— 119
EXTENSIONS OF EVIDENCE....122
RINGS, ROUNDS, AND OBSCURATION....124
PROVING THEOSOPHY....128
ROUNDS AND RACES....129
COMMUNICATIONS....133
ON THE LOOKOUT....135

$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by the Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

A U M

The soul always leaves something of itself above.—PLOTINUS

THEOSOPHY

Vol. XXXVIII January, 1950 No. 3

PRECEDENTS

FOR years, on three continents, under the glare of publicity, in a welter of highly-charged personalities and among a host of passive sympathizers and active detractors, H. P. Blavatsky pursued the work of the Theosophical Movement. Those who trusted her sympathy, but not her motive nor wisdom, came and went, as the barometer of their personal feelings rose and fell. Those who valued her friendship, but not her counsel; who respected her efforts, but not her aim; who were attracted by her forcefulness, but knew nothing of her Will—appeared and disappeared in the theosophical ranks. They were acquainted with Mme. Blavatsky, perhaps, but they never knew "H.P.B."

For years, at first quietly, and afterwards while exposed to the storms that break over the heads of all who work publicly for the Cause of Theosophy, William Q. Judge met the karma of the Theosophical Society and tried in every way to clear from the path of Theosophy common prejudice and dogmatic resistance. The American Section, under his direction, served as a testing-ground for theosophical principles of association and activity, and it was he who, down the years, brought forward by practical applications the ideas of autonomy and tolerance as safeguards against priestcraft and materialism.

As with H. P. Blavatsky, some adhered to Wm. Q. Judge as a "leader," without fathoming the depth of *his* devotion to a task

taken up with one common end. He was ever on the lookout for comrades who—waiting and watching as he had done until his meeting in 1874 with H.P.B.—were seeking associates, and the work they had known before. To all such, though they were comparatively few, and often could not sustain, for more than several years, the task at hand, W.Q.J. responded with all his mind and heart, with unfailing generosity and exhaustless enthusiasm.

According to the precedent set by his Teacher and certified in his own experience, Mr. Judge wasted no words explaining why *other* people should dedicate themselves to the theosophical movement. He himself had neither been persuaded, converted, nor even asked to "join." He had sought out H.P.B. and had recognized in her the kind of dedication that won his instant respect—the dedication to principle, to truth wherever it might be found, and to her fellow-men without any social distinctions whatever. He looked where she pointed, identified familiar landmarks, and went on with the task thus found again. So with others Mr. Judge took the basis that "Theosophy is for those who want it." He knew that such minds would *recognize* it, and be ready to assume, or perhaps resume, the soul responsibilities represented by the movement.

This delicacy with respect to the promulgation of Theosophy prevented neither H. P. Blavatsky nor Mr. Judge from voicing clearly and vigorously the need for Theosophy, the purpose of the Movement, and the nature of the work waiting to be done. H.P.B., launching the *Vahan,* is quite explicit about the responsibility of theosophists, and unabashed in her description of the unique character of their association. Her words (printed elsewhere in this issue) are unequivocal, yet they claim nothing for any individual. Theosophy and theosophists, so far as H.P.B. and Judge were concerned, stood unqualified and undiminished by the personal attributes and failings of those who might study the philosophy and wish to exemplify it.

The time of resolution, as a Nature-cycle, being upon us, H.P.B.'s declaration of principles may remind her students of the precedents for their work. The difficulties have not materially diminished, the need remains to be filled, and definite efforts will always be required of those who want Theosophy—and especially of those who want it for the sake of others.

Great as is the need and the responsibility, it should not be imagined that someone else's persuasiveness, someone else's conviction, will ever sustain the student's courage and determination. Who or what could have induced the founders of the movement to

> sacrifice to it all comfort, all worldly prosperity, and success, even to their good name and reputation—aye, even to their honour —to receive in return incessant ceaseless obloquy, relentless persecution, untiring slander, constant ingratitude, and misunderstanding of their best efforts, blows, and buffets from all sides—when by simply dropping their work they would find themselves immediately released from every responsibility, shielded from every further attack.

Is the price any less today? Or is it paid, without heroics and without resentment, by each one who *stands* for Theosophy impersonally, fearlessly, and wholly?

The main, fundamental object of theosophical work, H. P. Blavatsky wrote, is "to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness *to the masses* than they have hitherto enjoyed." A healthy reform is a long-term project, and can be expected to outlive the feverish exertions of martyrs, as well as all dreams of fame, success, or power. The insufficiency of personal motives has been demonstrated, time and again, in theosophical history. There is no form of self-aggrandisement, overt or subtle, that will not suffer outrage, if work for Theosophy is unreservedly continued, since Theosophy, as it permeates the life of a man, withers all desires for personal profit, material comfort, or private "spiritual gain." Asked why theosophists continued in the face of the formidable odds mentioned, H. P. Blavatsky fervently exclaimed: "Believe me, for no self-gratification."

Those who presently continue the "wide work of the past" are the better able when they can honestly echo their Teacher's remark, for the achievement of an impersonal motive is the indispensable requisite for a Theosophist. Without it, the theosophical movement is an impossible undertaking. With it—with a purpose tested at the bar of brotherhood—the Movement is as natural and necessary as life itself, at once an opportunity, a protection, and an all-challenging work.

THE ORIGINAL PROGRAMME

I

[The following article, to be published in five parts, is reprinted from *The Theosophist* of June, 1924. The original is a 25-page manuscript in H. P. Blavatsky's handwriting, of which the first page (up to the middle of the second numbered item, "races, creeds, or social positions," etc.) is missing. H.P.B. dates the MS "Ostende, Oct. 3, 1886." In a second reprint of the article (*Theosophist,* August, 1931), the first page is supplied from "a typed copy at Adyar of an incomplete rendering of H.P.B.'s article," and it is stated that the article was an answer to harsh criticism of the Society and its President, H. S. Olcott, by two prominent theosophists, Mohini M. Chatterji of Calcutta (later co-author of *Man: Fragments of Forgotten History*) and Arthur Gebhard of Elberfeld. The Chatterji-Gebhard statement was entitled "A Few Words on the Theosophical Organisation." Neither this, nor H.P.B.'s article, appears to have been published at the time. The title, "The Original Programme," is our own.

The letter quoted in the footnote (p. 105) is the same that was partly reproduced by Mme. Blavatsky in *Lucifer,* January, 1888, as "Some Words on Daily Life" (see THEOSOPHY XXXIII, 177). Up to the last sentence in the footnote, however, the material is new. At the close of H.P.B.'s manuscript (the last installment) another long passage from the Master's letter is given. A footnote (*Theosophist,* August, 1931, p. 563) explains that the mark (. . .) indicates "no elision of words, but only the beginning of a new sentence or thought which is particularly emphasized."

"The Original Programme," it will be seen, is a most authentic history of the founding of the original Theosophical Society in 1875, and is documentary evidence (for those who need it) that the objects of the Theosophical Movement—and of the Society as one of its vehicles—were clearly in the minds of the Founders from the beginning.—Eds. THEOSOPHY.]

IN order to leave no room for equivocation, the members of the T. S. have to be reminded of the origin of the Society in 1875. Sent to the U. S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

(1) Universal Brotherhood;

(2) No distinction to be made by the member between races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;

(3) To study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;

(4) To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time, to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "Spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, *beneficent and maleficent*—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and results desired; nor had they any definite ideas given them concerning the outward organisation—all this being left entirely with themselves. Thus, as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H. S. Olcott, then and there elected by the primitive founders and members—*President for life.* But if the two Founders were not told *what they had to do,* they were distinctly instructed about *what they should never do,* what they had to avoid, and what the Society should never become. Church organisations, Christian and Spiritual sects were shown as the future contrasts to our Society.

A liberal Christian member of the T. S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the contents copied for him; after which he denied no longer the advisability of such a Society as the proposed Theosophical Association. A few extracts

from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the *true* originators of the Society in those days. The pious gentleman having claimed that he was a *theosophist* and had a right of judgment over other people was told . . .

> You have no right to such a title. You are only a *philo*-theosophist; as one who has reached to the full comprehension of *the name and nature* of a theosophist will sit in judgment on no man or action. . . . You claim that your religion is the highest and final step toward divine Wisdom on this earth, and that it had introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that, as any one can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests. . . . If you would be a theosophist you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilisation and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being whether in the domain of politics or social economy clash painfully with the origins of your religion—do not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal—then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vain-glorious delusion, or it might find a practical application, but it is you, yourselves, who do not care to apply its ethics to your daily walk in life. . . . Hence, before you invite other nations "to the King's festival table" from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you. . . . Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of the theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves. . . . *It is esoteric philosophy alone,* the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired

mediate state between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering. . . ." (See last page for contin.)*

To make it clearer:—

(1) The Founders had to exercise all their influence *to oppose selfishness of any kind,* by insisting upon sincere, fraternal feelings among the Members—at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain—moral or physical—and even in daily life.

(2) They had to oppose in the strongest manner possible anything approaching *dogmatic faith and fanaticism*—belief in the *infallibility* of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views and creeds of every member was demanded, any Fellow criticising the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined)—such a member incurred expulsion. The greatest spirit of free research untrammelled by any one or anything, had to be encouraged.

Thus, for the first year the Members of the T. Body, who represented every class in Society as every creed and belief—Christian clergymen, Spiritualists, Freethinkers, Mystics, Masons and Materialists—lived and met under these rules in peace and friendship. There were two or three expulsions for *slander* and *backbiting.* The rules, however imperfect in their tentative character, were strictly enforced and respected by the members. The original $5 initiation fee was soon abolished as *inconsistent with the spirit of the Association:* members had enthusiastically promised to support the Parent Society and defray the *expenses of machines for experiments, books,* the fees of the *Recording Secretary,** etc., etc. This was *Reform* No. 1. Three months after, Mr. H. Newton, the Treasurer, a rich gentleman of New York, showed that no one had paid anything

*The continuation will appear in the last installment.—Eds. THEOSOPHY.
*Mr. Cobb

or helped him to defray the current expenses for the Hall of meetings, stationery, printing, etc., and that he had to carry the burden of those expenses *alone*. He went on for a short time longer, then—*he resigned as Treasurer*. It was the President-Founder, Col. H. S. Olcott, who had to pay henceforth for all. He did so for over 18 months. The "fee" was re-established, before the Founders left for India with the two English delegates—now their mortal enemies; but the money collected was for the Arya Samaj of Aryavarta with which Society the Theosophical became affiliated. It is the President Founder who paid the enormous travelling expenses from America to India, and those of installation in Bombay, and who supported the two delegates out of his own pocket for nearly 18 months. When he had no more money left, nor the Corr. Secretary either—a resolution was passed that the "initiation fee" sums should go towards supporting the Head Quarters.

Owing to the rapid increase of the Society in India, the present *Rules* and *Statutes* grew out. They are not the outcome of the deliberate thought and whim of the President Founder, but the result of the yearly meetings of the General Council at the Anniversaries. If the members of that G.C. have framed them so as to give a wider authority to the Pres. Founder, it was the result of their absolute confidence in him, in his devotion and love for the Society, and not at all—*as implied* in "A Few Words"—a proof of *his love for power and authority*. Of this, however, later on.

It was never denied that the Organization of the T. S. was *very* imperfect. *Errare humanum est*. But, if it can be shown that the President has done what he could under the circumstances and in the best way he knew how—no one, least of all a theosophist, can charge him with the sins of the whole community, as now done. From the founders down to the humblest member, the Society is composed of imperfect mortal men—not gods. This was always claimed by its leaders. "He who feels *without sin,* let him cast the first stone." It is the duty of every Member of the Council to offer advice and to bring for the consideration of the whole body any incorrect proceedings. One of the *plaintiffs* is a Councillor. Having never used his privileges as one, in the matter of the complaints now proffered —and thus, having no excuse to give that his just representations were not listened to, he by bringing out publicly what he had to

state first privately—sins against Rule XII. The whole paper now reads like a defamatory aspersion, being full of untheosophical and unbrotherly insinuations—which the writers thereof could never have had in view.

This Rule XIIth was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President-Founder has brought upon himself the present penalty.* It is his too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc. Let us see how far it may have been deserved.

As shown for 12 years the Founder has toiled *almost alone* in the interests of the Society and the general good—hence, not his own, and the only complaint he was heard to utter was, that *he was left no time for self-development and study.* The results of this too just complaint are, that those for whom he toiled, are the first to fling at him the reproach of being ignorant of certain Hindu terms, of using one term for another, for inst. of having applied the word "Jivanmukta" to a Hindu chela, on one occasion! The crime is a terrible one, indeed. . . . We know of "chelas" who, being Hindus, are sure never to confuse such well known terms in *their* religion; but who, on the other hand, pursue Jivanmuktaship and the highest theosophical Ethics through the royal roal of selfish ambition, lies, slander, ingratitude and backbiting. Every road leads to Rome; this is evident; and there is such a thing in Nature as *"Mahatma"-Dugpas. . . .* It would be desirable for the cause of theosophy and truth, however, were all the critics of our President in general, less learned, yet found reaching more to the level of his all-forgiving good nature, his thorough sincerity and unselfishness; as the rest of the members less inclined to lend a willing ear to those, who, like the said "Vicars of Bray" have developed a hatred for the Founders —for reasons unknown.

The above advice is offered to the two Theosophists who have just framed their "Few Words on the Theosophical Organisation."

---

*For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence—has become obsolete. There have been two or three solitary cases of expulsion for the same in cases of members of *no* importance. Europeans of position and name were allowed to cover the Society literally with mud and slander their Brothers with perfect impunity. This is the President's *Karma*—and it is just.

That they are not alone in their complaints (which, translated from their diplomatic into plain language look a good deal in the present case like a mere *"querelle* d'allemand"*) and that the said complaints are in a great measure just,—is frankly admitted. Hence, the writer must be permitted to speak in this, her answer, of theosophy and theosophists in general, instead of limiting the *Reply* strictly to the complaints uttered. There is not the slightest desire to be personal; yet, there has accumulated of late such a mass of incandescent material in the Society, by that eternal friction of precisely such "selfish personalities," that it is certainly wise to try to smother the sparks in time, by pointing out their true nature.

Demands, and a feeling of necessity for reforms, have not originated with the two complainants. They date from several years, and there has never been a question of *avoiding* reforms, but rather a failure of finding means as would satisfy *all* the theosophists. To the present day, we have yet to find that "wise man" from the East or from the West, who could not only *diagnosticate* the disease in the T. Society, but offer advice and a remedy likewise to cure it. It is easy to write: "It would be out of place to suggest any *specific measures"* (for such reforms, which do seem more difficult to *suggest* than to be vaguely hinted at)—"for no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary,"—concludes the critic. One may, perhaps, have such faith and yet fail to perceive what is *most* necessary. Two heads are better than one; and if any practical reforms have suggested themselves to our severe judges their refusal to give us the benefit of their discovery would be most *unbrotherly.* So far, however, we have received only most impracticable suggestions for reforms whenever these came to be specified. The Founders, and the whole Central Society at the Headquarters, for instance, are invited to demonstrate their theosophical natures by living like "fowls in the air and lilies of the field," which neither sow nor reap, toil not, nor spin and "take no thought for the morrow." This being found hardly practicable, even in India, where a man may go about in the garment of an Angel, but has, nevertheless, to pay rent and taxes, another proposition, then a third one and a fourth—each

*This may be a reference to the legal term, *querela,* for "bill of complaint"; Gebhard being in Germany, the "Allemand" is clear.—Eds. THEOSOPHY.

less practicable than the preceding—were offered . . . the unavoidable rejection of which led finally to the criticism now under review.

After carefully reading "A Few Words, etc.," no very acute intellect is needed to perceive that, although no "specific measures" are offered in them, the drift of the whole argument tends but to one conclusion, a kind of syllogism more Hindu than metaphysical. Epitomised, the remarks therein plainly say: "Destroy the bad *results* pointed out by destroying the *causes* that generate them." Such is the apocalyptic meaning of the paper, although both causes and results are made painfully and flagrantly objective and that they may be rendered in this wise: Being shown that the Society is the result and fruition of a bad President; and the latter being the outcome of such an "untheosophically" organized Society—and, its *worse than useless* General Council—"make away with all these *Causes* and the results will disappear"; *i.e.,* the Society will have ceased to exist. Is this the heart-desire of the two *true* and *sincere Theosophists?*

(To be continued)

Masters and their Workers

The Masters used Colonel Olcott because he was fit for the work he was given to do, and the only one at that time who could do it; and furthermore, he was willing, despite his failings, to stick to his task without hope of reward. It is certain that he missed much that he might have had, and finally let the Society drift into the wrong hands through his very inability to discriminate. For this, he alone was to blame; but the law adjusts and will adjust. We cannot judge as between him and Those who used him. They did not condone his faults. They used his virtues—and gave him every opportunity to increase them. . . . It may be that some have reasoned that the faults do not count, and can be atoned for, or overlooked, as is the case with many a public man by reason of service. This is a mistake, for the path of true Occultism and that of immorality do not coincide. The Masters do not judge anyone, nor can They "forgive" anyone for sins of omission and commission. If anyone has lapses, so much the worse for him and for the work.—R.C.

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

THE opening chapters of the *Gita* present Arjuna in a most unhappy condition, but Krishna, though "tenderly smiling," does not appear to feel sorry for his pupil, beset by so many difficulties. Instead he emphasizes what a sorry figure a warrior cuts when he sits on the battlefield with his head in his hands. This seems to be an indication that sympathy is of secondary importance to a spiritual guide such as Krishna.

If we remember always to interpret the personage of Krishna as a symbol for the constantly-aspiring spiritual center of perception within each man, it is not difficult to understand the relationship between Krishna and "sympathy," for if the struggle of the creative spirit is the core of lasting happiness in human experience, then the greatest help that can be given any man is to encourage him to persist in his efforts. What ordinarily passes for sympathy often flows from a belief—in Theosophical terms, fallacious—that life is, at times, too hard to meet with tranquility and redoubled effort.

Throughout the *Gita,* Krishna keeps reminding Arjuna of latent *positive* capacities. At times he addresses his slightly quavering disciple as the "best of the Kurus," and the tribe of Kurus was not a lowly company. Again he is frequently referred to, by an interjection into the discourse, as "Dhananjaya, the despiser of wealth," while elsewhere Krishna makes clear that men may aspire to success in spiritual effort after they have set aside all desire for gain, property, or riches. This implies that Arjuna, despite his temporary weakness, has already filled certain indispensable requirements, and by this means has become one of the select few of "fortune's favored soldiers." Krishna also addresses Arjuna as "Son of Bharata," or in other words, a personification of that Warrior Quality in man which enables him to attack difficult odds and to emerge victorious.

A short time ago, one of the few modern heirs to Indian greatness was brought before a large American radio audience. The Governor of Illinois, in introducing Jawaharlal Nehru, included in his remarks of high praise numerous expressions of sympathy for

the trying years Nehru spent in prison as a consequence of championing the cause of Indian political freedom. In response, Pandit Nehru, after thanking the Governor for the good will which his words were undoubtedly meant to convey, expressed the opinion that such sympathy was "rather wasted." He then proceeded to explain something which Krishna clearly knew, and which Arjuna had not yet fully discovered—that the highest happiness for man comes from a transcendental fulfillment of one's life, and that such fulfillment is always associated with times of dire struggle, calling forth all of man's moral capacity and mental ingenuity.

This might also explain why presentations of the Theosophical philosophy frequently strike a casually interested public as being "cold." Like Krishna, all those whose effort is to represent Pure Theosophy aim to assure each "warrior" that he does not *need* sympathy, but requires additional means to increase his stamina and perceptiveness. Generations who have turned to conventional religion for sentimental solace will undoubtedly find something missing in, let us say, the public presentation at the United Lodge of Theosophists of the Theosophical perspective. But what is missing is the same thing that was missing when Krishna refused to give Arjuna any encouragement in believing that he was really not the man for the battle. Krishna may be said to appear in many guises, and there is all the room in the world for human warmth and understanding within the context of human relationships among those who are dedicated to the Theosophic life. But Krishna's most inspiring embodiment, and therefore the embodiment responsible for all persevering happiness, is that of the Disdainer of Weakness.

All this might be correlated, in turn, with Wm. Q. Judge's suggestion on page five of the *Notes to the Bhagavad-Gita*—that the scripture needs to be studied "by the light of that spiritual lamp—be it small or great—which the supreme soul will feed and increase within us if we attend to its behests and diligently inquire after it. Such is the promise by Krishna." Man, to fully know himself, must be thrown back fully upon himself. He must not rely upon someone else's formulation of truth, upon religious utterance or ritual. Nor must he rely upon his supposed former acquisitions of knowledge, for real knowledge relates to an unfolding present which always requires modifications in the formulation of what has been

learned before. Arjuna cannot even fall back upon whatever "goodness" he has attained as a worthy man, for Krishna informs him at once that the volunteer in spiritual warfare *must transcend all of the "human" qualities,* including that of goodness.

If this were the whole task Krishna set for himself in instructing Arjuna, the *Bhagavad-Gita* could be contained in a very few pages. But Krishna's discourse makes possible the study of that philosophy and psychology which intensifies the power of soul, and illustrates some of the first principles of such a philosophy. For the warrior-soul who sufficiently understands his calling, every principle discovered by the combined lights of spirit and mind becomes a worthy weapon, part of his equipment in "fighting out the field." The dissemination of philosophy differs in this respect from the dissemination of religious teaching. The latter can only preserve, while it is within the natural province of the former to create.

If we are to inquire about the light of that "spiritual lamp" which may be increased by the Supreme Soul, we come to the necessity for what has been termed the Third Fundamental Proposition of *The Secret Doctrine.* That men are all touched with the grace of a mysterious divinity has been a common intuition of most religions, but the secret of establishing further communion has too often been closed away behind theological doors. The "light of the spiritual lamp" is increased as the disciple Arjuna perceives *all things in Krishna, as well as Krishna in all things*—and when he establishes a view of spiritual evolution made possible by the communal relationship of all beings. Our perceptions, therefore, never grow by "grace," nor do they grow automatically: they expand as we reach out toward and penetrate other beings. This is the philosophical basis for the religious formulation holding that we "receive the most when we give the most to others," for in the act of giving we are best able to see another in his or her true light.

In a later section of *Notes on the Bhagavad-Gita,* Mr. Judge does hold forth one kind of encouragement, for he says that "reliance and pressure upon our inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide." And so it was with Arjuna. No matter how difficult and complicated was the task of battle selected for him by Krishna; he was enabled to feel sure of one thing—Krishna, himself, would always be there.

WHY THE "VAHAN?"

BECAUSE, the word means a *Vehicle.* In Theosophical metaphysics this term denotes a *basis,* something, as a bearer, more *substantial* than that which it bears; *e.g., Buddhi,* the spiritual Soul, is the *Vahan* of *Atma*—the purely immaterial "principle." Or again, as in physiology, our brain is the supposed physical vehicle or *Vahan* of superphysical thought.

Thus, this little fortnightly paper is destined to serve as a bearer of Theosophical thought, and the recorder of all Theosophical activities.

The enterprize is no financial speculation, but most decidedly an additional expense which our meagre funds can ill afford, but which our duty urges us to undertake. The journal is to go free of charge to our British Branches and "unattached" Fellows. It is also meant for those who are unable to subscribe to our regular magazines, but the wealthier will profit along with the poorer, for the following reasons. The Karma of those who could, but *will not* subscribe for the organs of their Society, whether from indifference or any other cause, *is their own;* but the duty of keeping all the Fellows in touch with us, and *au courant* with Theosophical events—is ours. For, many of those who being virtually cut off from almost everything that goes on in the Theosophical centres, lose very soon their interest in the movement and continue henceforward "Fellows" but in name.

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend; to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow, brother or neighbor, what this one should believe or disbelieve in, nor force

---

NOTE.—This article appeared in the opening issue of *The Vahan* (December 1, 1890), a small 8-page periodical devoted to the "interchange of Theosophical news and opinions," generally in the form of questions and answers. Extracts from it have appeared from time to time in THEOSOPHY.—Eds.

him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: *(a)* to warn his brother of any danger the latter may fail to see; and *(b)* to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

Now, though we are painfully aware that a good number of members have joined the T. S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest "working members," as they are called. Therefore, we say to-day to all: "If you would really help the noble cause—you must do so now: for, *a few years more and your, as well as our efforts, will be in vain.*" The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of *Kali-yuga,* the "Black Age," the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T. S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called "Failure," and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.

Verily, of philanthropical, political, and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly *universal,* good for all and prejudicial to

none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Asoka? "When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest-House, let its doors be thrown open to men of all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends." None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise—and which calls them all "Brothers," regardless of their religion, race, colour, or station in life.

To all these we now say: As "there is no religion higher than Truth," no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side? —H.P.B.

There is no chance, no destiny, no fate
Can circumvent or hinder or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great;
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or bid the ascending orb of day to wait?
Each will-born soul must win what it deserves.
Let the fool prate of luck; the fortunate
Is he whose earnest purpose never swerves—
Whose slightest action or inaction serves
The one great aim. Why, even death stands still
And waits an hour sometimes for such a will.

—ANONYMOUS

The Shorthand Writer, March, 1907

METAPHOR AND ANALOGY

READING in the theosophical literature, the student is struck by a curious feeling that the statements made on this or that page of H. P. Blavatsky's *Secret Doctrine,* or in one of William Q. Judge's articles, are not substantial information, but shifting, protean representations of ideas too subtle and too universal, perhaps, to be fixed in one form of expression. Writing on the recondite subject of Rounds and Races in human evolution, for example, Mr. Judge does not seem to be oppressed by the tremendous periods of time involved, nor does he falter at the thought that evolution in other periods was carried on by beings in states and conditions that can hardly be imagined by present-day man. He is stressing consciousness and the Monads throughout, and, whether for this reason or not, he obviously does not despair of making practical application even of the teaching on the Earth-Chain.

The Secret Doctrine, for its part, handles the sequence of the manifestations of the One Life, through one plane of abstraction after another, with as much ease as if a simple chemical phenomenon were being described. At one point it is stated that "These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalise in the form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice" (*S.D.* I, 45). But the student, however well he may follow the thought of the Teacher, by pondering over the words and metaphors employed, finds that when he tries to express the matter himself the task is overwhelming. Words fail him, because he has grasped the idea without appreciating the reason for its metaphorical expression.

When an unfamiliar thought strikes the mind, the first impulse is to celebrate its uniqueness, to exaggerate its difference. The philosophic mind, on the contrary, is like the astronomer who sees a new star swim into his ken: he attempts to place the new idea in the firmament of thought, with relation to central stars and constellations already known. Thus H. P. Blavatsky would have her student remember, at every crisis in understanding, "the few fundamental conceptions which underlie and pervade the entire system

of thought to which his attention is invited"—the three propositions given in the Proem to *The Secret Doctrine.* All doctrines and tenets of the philosophy lead to one of these postulates, and each of these, in turn, leads to the others. The synthesis of the theosophical philosophy, in short, is a *fact,* and although the student may not yet have proved it to his own satisfaction, the fact as a principle is indispensable. At every step of the way, the theosophist needs the lifeline of continuity. *The Voice of the Silence* conveys the idea, again by metaphor:

> The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Maya's realm; but soar beyond illusion, search the eternal and the changeless SAT, mistrusting fancy's false suggestions.

The "Diamond Soul," H.P.B. explains, is a title of the supreme Buddha, the "Lord of all Mysteries," and SAT means "the one Eternal and Absolute Reality and Truth, all else being illusion."

What are the "points" that draw the mind toward the Diamond Soul? Are there lines of force on the plane of ideas that help the mind to orient itself in the field of knowledge, and which, in their interlocking foci, make various central points of reference? It is significant that theosophical teachers convey by metaphor ideas which are almost impossible to state "in so many words," yet it must also be observed that the metaphors used are of a special character. They are based in fact upon a general system of correspondences which links the whole philosophy together. A doctrine, however true and ennobling, becomes a dogma if left unassimilated to the life of man. An idea regarded as a thing in itself loses the power to regenerate the mind. Theosophy is that ocean of knowledge in which each drop is inseparably affiliated with every other.

Some readers of *The Ocean of Theosophy* have asked what is the use of considering the seven globes of the earth chain, the Rounds and races, and so forth—what practical value can such a study have? In posing this question they assume what is not the case, that Mme. Blavatsky and Mr. Judge have presented these doctrines as isolated hypotheses. In truth, the teachings of Theosophy require a much wider application of doctrine than the average man is prepared to make. Anyone who followed the practice and the example of H. P. Blavatsky and Wm. Q. Judge would never allow himself

to forget his soul responsibilities, and he would not let go of a line of thought until he had turned it into life—and into his life. What good would information about the seven "principles" of the Earth be, if the search for such information blinded one to the plan of the Third Fundamental Proposition, and caused the real meaning of the Teacher's words to be missed?

This very point is given particular attention in *The Secret Doctrine.* To a young theosophist who had declared that if there were such companion earths, "they must be only a wee bit less material than our globe," and who asked why could they not be seen, a Master wrote: "Were psychic and spiritual teachings more fully understood, it would become next to impossible to even imagine such an incongruity." Further explanation followed (see *S.D.* I, 166-8), in the course of which it is pointed out that the globes of the earth-chain are coadunited rather than consubstantial—a statement made famous by Mr. Judge, for whom, it may be said, there were "hidden hints" on every page of *The Secret Doctrine.* At least twice, in quoting the statement, Mr. Judge gives the full reference to the page on which it occurs, and those of his readers who followed this clue came upon one of the most valuable of the Mahatma Letters. The titles on the pages themselves show how high a regard H. P. Blavatsky had for the declarations there made, and it may be well to consider a few of the points raised.

On our present Globe, the Master remarks, "the matter of our perceptions exhibits itself in its grossest form." What relation does this have to the "matter" of our minds? How is man to gain spiritual conceptions and perceptions? The same letter recommends, "Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally"—an observation which may seem rather strangely placed amid metaphysical distinctions as to the seven planes of Kosmos. Yet it is precisely the *indivisible identity* of ethics and philosophy in the theosophical view that saves the esoteric doctrine from slipping off into impractical speculation. To the extent that the theosophical student is constantly aware —as Mr. Judge seems to have been—of the bearing of each principle and tenet upon man's evolution and the brotherhood of all life—to that extent does he "receive" naturally the understanding which no amount of theory will bring to his mind.

It is not as if Mme. Blavatsky made a secret of the fact that Analogy is the key to Theosophy: the Second Object of the Theosophical Movement stresses *comparative* study of all forms of thought, and this is the means of demonstrating the value of Analogy and Correspondence as tools of philosophic study. Throughout *The Secret Doctrine,* H.P.B. calls this method to notice. The first reference, on page 116 of the first volume, is a footnote to the effect that although no being remains "outside" during the great Rest of the Universe, so as to know the Pralayic side of the Ceaseless MOTION which is Life, still "there were great seers and prophets in olden times who were enabled to perceive the mystery of Breath and Motion retrospectively, when the systems of worlds were at rest and plunged in their periodic sleep," and this is given in extension of the remark that "Everything in Nature has to be judged by analogy." Now, if the law of Analogy extends this far into the proverbial "night of time," what mysteries of human life and the future of man may it *not* reveal? From the Universe to the atom, the principle of Analogy correlates the whole—it is the Ariadne's thread destroying the labyrinths in which the *human* mind is caught.

Seeking out the statements on analogy alone, the reader of *The Secret Doctrine* will find many a startling correspondence to break the hard molds of thought. At one point an exact analogy is drawn between the evolution-involution of spirit-matter and the action of the "fiery lives" in the cells of the body. Again, the interdependence of the various planes of consciousness (in coadunition with our earth) is shown graphically when Mme. Blavatsky expands the simple inference that "with us, near us, *within* our world, as objective and material to their respective inhabitants as ours is to us" are worlds invisible to us, operating under their own special laws and conditions, and having no direct relation to our own sphere. These invisible worlds occupy the same "space" that our earth does, the inhabitants, she suggests, "passing *through* and *around* us as if through empty space, their very habitations and countries interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them."

Nor is this remarkable notion abandoned on our mental doorsteps without its immediate application to the human being as presently constituted. Analogy, in theosophical terms, implies more

than a parallel-column arrangement of descriptive information. It is the *ethical* analogy which is the "elixir of life." The pivotal doctrine of esoteric philosophy, admitting of no privileges or special gifts to man, is that of Egoic effort, merit, and *karma.* All, all is to aid man in his evolutionary progress *as a spark of the One Life.*

H.P.B., therefore, in speaking of other planes of consciousness, takes occasion to reiterate a declaration made in many different connections, or rather, correlations: "Those of the (spiritually) higher worlds, communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying. . . ." Most of her readers are unable to verify—except introspectively—the idea that other worlds interpenetrate our physical earth, but who is barred from accepting the invitation to which, it may be, all the rest is but an introduction?

The Ariadne's thread of theosophical analogy will lead the student far into "the realm of Sat, the true," without moving him from the base of the Self within. Such a man then realizes that *in* himself are the faculties he needs for living and moving in higher worlds. In his life are the signs that he has found the path thereto. In his mind, three fundamental propositions coordinate his thoughts and make straight the line of mental vision, clear-seeing. He who does not depart from "the indisputable grounds of comparative analogy" finds that all thoughts and intimations extend his philosophical insight of the Whole truth, and help him answer with more self-confidence the questions propounded by Karma—the Sphinx of the crossroads.

CORRESPONDENCES

W.Q.J.—The use of the words "it corresponds" or "there is a correspondence" does not refer to cause and effect, but rather to similarity or likeness, as: "Good *corresponds* to light, and evil to darkness"; "Selfishness *corresponds* to frigidity and iciness, and generosity to heat." . . . An examination of a good dictionary discloses the meaning to be "fitness, agreement, proportion," hence "similarity." . . . A more or less complete knowledge of *correspondences* gives the power to gain knowledge gradually from one plane to another. —*The Theosophical Forum,* October, 1890

YOUTH-COMPANIONS ASK—

WHAT *if one part of Theosophy were to be proved untrue? Since it is called a body of knowledge, would not the whole teaching stand or fall together?*

In one sense, Theosophy does "stand or fall as a whole." It has been presented as a body of knowledge complete and integrated in all its parts. Serious approach to it entails full awareness of, and freedom from prejudice against, this fact. If we are going to study Theosophy we *have* to do so, at least in part, on the basis given—not only as a series of hypotheses to be taken up and proved or disproved one by one, but *in its completeness.*

So much for Theosophy, per se. But how about our reliance on it? Suppose that one tenet of the philosophy—let's say the teaching on the rounds and races, for instance—could be proved untrue. From our own standpoint, what would this mean about the other tenets such as karma and reincarnation? Would these have to be discarded? This would be the case with any religion based on "divine revelation," we know, for a revelation is such by virtue of its being *beyond our powers of reasoning and understanding,* and requiring blind acceptance. In such circumstances, were a portion of it proved untrue, the only logical step would be to conclude that since Divinity may err even as does human reason, there is no point in abandoning our own light of mind for its dubious illumination. This is what Darwin did to the Bible.

Could the theosophist ever find himself in this predicament? Here is the difference between the idea of a revelation and that of a gnosis. Theosophy is presented as a "complete and perfect whole," but it is not presented as being beyond eventual proof. It is, we are told, the accumulated wisdom of advanced beings in this universe. It was not bestowed on them by some unknown God on the top of some far mountain, nor do they think to so pass it on to us. Theosophy is not called a science in mere rhetoric, for, as H. P. Blavatsky wrote (*S.D.* I, 272-3), "it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another. . . . No vision of one adept was accepted till it was checked and confirmed by the visions—so

obtained as to stand as independent evidence—of other adepts, and by centuries of experience." The Secret Doctrine, she writes a few pages earlier, "teaches *history.*"

The above passage is not quoted as a reassurance to the questioner that because everything taught in Theosophy has already passed through a thorough examination and verification, it cannot possibly be "wrong." H.P.B.'s words indicate, rather, that the exhaustive process she there described as being the labor of centuries of adepts must, in turn, be made the self-induced labor of every theosophist.

The doctrines of Theosophy are facts to the adepts who have discovered and proved them for themselves; but they should be nothing more than reasonable hypotheses to anyone commencing the study of this philosophy. With him rests the obligation of investigation and proof, within the limits of his own experience, of every idea to which he gives his adherence. Theosophy is not to be treated as a fragile treasure which we must guard from being broken. It is offered to us, rather, as a keen and sturdy tool with which we can dig for the only treasure worth seeking and beyond losing—Truth.

Are cliques undemocratic? It would appear that they are, and yet are there not substantial reasons for students forming, joining or belonging to groups in that category?

A check with the dictionary will confirm the questioner's impression of the "undemocratic" nature of cliques. Webster's gives the following definition of the word: "A small exclusive party or set associated for a common purpose, usually a selfish or unworthy one, as in politics or in arrogantly deciding the fashion or standard of taste in social matters or literature." Obviously, this conflicts with the democratic idea of government by the people and the levelling of distinctions of rank and privilege.

The next question to decide is whether *democracy* is the standard by which we should make our value judgments. It may be well to remember, here, that this nation is not, strictly speaking, a democracy, but is a republic; the difference between these two being important. An uncomplimentary, but mainly accurate, description of a complete democracy would be "mob rule." In a republic, there is total participation in the government through election of and representation by a small, presumably select body of men.

The term democracy, by constant use and abuse, has come to have so general a meaning as to mean almost nothing. Everything for which our support is desired is called democratic, and what someone does not want us to have is "totalitarian," "fascist," etc. The fact that a certain group is small, select and influential may make it "undemocratic," but this does not necessarily make such a group reprehensible. We may think that "democracy" requires everything to be laid open before everybody without any distinctions or reservations, or else injustice is being done. The theosophist sees no reason to "level all distinctions" between people. Men are equal in essence, but they are *not* equal in attainments.

So the fact that a group has requirements for membership which exclude a large number of people should not in itself be taken as a sign that it has strayed from the narrow path of true liberty, equality, and fraternity. Where the object of a group is a definite achievement, it is necessary to make certain qualifications in order to assure that all members will be willing and able to pursue the same goal in a cooperative manner. The one thing, it seems, that will distinguish between selectivity and exclusiveness, or between a regular group and a clique—is the *basis* of admission.

If the purpose of the group is scientific, for instance, one general qualification for membership would seem quite justified—a certain proficiency or at least interest in the department of science under investigation. To bar someone on the count of race, color or religion would be unjust and unjustified. What, then, about those groups which are frankly formed for what Webster calls a "selfish or unworthy" purpose—say, for example, pleasure clubs for which the dues are prohibitively high, or which exclude members of certain races or religions? The best answer for such groups as these would seem to consist in taking some positive, independent step.

Why not form another kind of group, free from offensive distinctions? In a parallel case, Robert Crosbie did not spend time belaboring other theosophical societies; he started the U.L.T., embodying as best he could his vision of the ideal vehicle of Theosophy. We are accustomed to think of the ties binding men together as being simply those of race, creed, sex, color or occupation, but another dimension in the problem of human associations is provided when we keep in mind the idea of karmic affinities and karmic capacities.

EXTENSIONS OF EVIDENCE

The Caves of a Thousand Buddhas

NEWSPAPER reports bring the information that these famous Caves *(Ch'ien-fo-tung)* have survived the war years, and are being looked after by the Chinese Government with every care and appreciation (London *Times,* Aug. 20, 1948). They are to be found on the edge of a sandy desert twenty-five miles from the little town of Tunhuang in north-west Kansu, 710 miles from the provincial capital, Lanchow. In earlier times Tunhuang was on the great overland route—the legendary Silk Road—linking China with India and the western world:

> For many centuries the caves were one of the greatest religious centres in all Asia, visited by monks from many countries. Sometime in the twelfth century, probably because of unsettled political conditions, they were abandoned and left to the mercy of plundering bands and priests of other religions, and to the destructive agencies of wind and sand.

In reading this footnote to history, we are reminded of those other Buddhist monks who turned the grottos of the Miaotse into rock-temples and cells, and who entered Central Asia about the first century of the Christian era.

In the case of the Bamian statues, *The Secret Doctrine* tells us that these gave "a imperishable record of the esoteric teaching about the gradual evolution of the races," and they are said to be "the handiwork of the Initiates of the Fourth Race, who sought refuge, after the submersion of their continent, in the fastnesses and on the summits of the Central Asian mountain chains." Over these images Buddhist Arhats had modelled new statues made to represent the Lord Tathagata (II, 339). The largest statue reached a height of 173 feet, 70 feet higher than the Statue of Liberty in New York harbour.

NOTE.—H. P. Blavatsky took pains to extend the "theosophical view" as far into the literature, the culture, the science, and the scholarship of the time as impartial investigations in the various fields would permit. Students of Theosophy are therefore on the lookout for other corroborative testimony on the philosophy, as new avenues of thought open up among modern thinkers. "Extensions of Evidence" will consist of random notes and confirmations of points discussed in the theosophical literature, and the scanning of common grounds whereon the theosophist may meet the mind of the race.—Eds. THEOSOPHY.

At Tunhuang, the largest of the caves (which number 426 in all) contain images of Buddha more than 100 feet high, the smallest being but niches in the wall:

> Although the earliest date from the middle of the fourth century A.D., the majority belong to the T'ang (618-936) and Sung (960-1276) dynasties. The caves were dug out and painted by the monks and usually paid for by high officials and rich merchants, whose portraits and those of their families are often depicted along the rear walls. Many of the images have disappeared or been renovated, but the wall paintings, depicting secular as well as religious scenes, are still in a wonderful state of preservation, far better than those at Ajanta. Wind has eroded the cliff face, exposing some of the caves, and drifting sand has filled up others, but extremely dry atmosphere preserved both the colours of the wall paintings and the manuscripts in the library. (*Times,* Aug. 20, 1948.)

Reference was made by H. P. Blavatsky in *Isis Unveiled* (1877) to the sad neglect of architectural relics of the earliest races, and she mentioned in this connection the caves of Ajanta, which had for long been the shelter of wild beasts. It is pleasant to think that since she wrote much good work has been done in restoring to their rightful place in history many of these ancient sites. The Bamian statues are a case in point, since their rediscovery by the Chinese traveller *Hiouen-Thsang* in the eighth century. The *Ch'ien-fo-tung* (the *Times* reminds us) were first reported to the western world in 1892 by an Englishman, Capt. Bower; but the first serious work on the caves was done by Sir Aurel Stein early in the present century. Stein it was who first had access "to the long-buried library, a treasure-house of early Buddhistic and Asiatic literature, which has since yielded more than 20,000 volumes, many of the most important now in the library of the British Museum":

> The Japanese war gave a great impetus to Chinese studies in the north-west. In 1943 the National Research Institute of Tunhuang was formed by the Ministry of Education, later becoming part of the Academia Sinica. To-day there is a staff of more than 20 Chinese officials engaged in looking after the caves. Two years ago some important Six Dynasty manuscripts were discovered, and this year 10 caves, buried by sand, have been excavated. Every facility and courtesy are extended to the visitor, and there is a special dormitory where Chinese art students can stay.

RINGS, ROUNDS, AND OBSCURATION

A NUMBER of correspondents have propounded questions growing out of a recent article on "Evolution" and relating to the great progress round the chain of globes of which this earth is one. One of these is:

If we are transferred to the next planet of our chain, shall we be born there like a child on this one, or have we to evolve through minerals, plants, etc.?

No details, such are are requested in this enquiry, have been given out by the Adepts, all that has been said being general in its nature wherever the other planets of our chain were spoken of. In the *Secret Doctrine,* H. P. Blavatsky distinctly says the teaching has to do with this earth particularly, and that when other planets are mentioned there are only hints, except in regard to the grand fact that the human life-wave passes from this to the next globe, and so on through the chain. The only other writer on this who quotes authority is Mr. Sinnett in *Esoteric Buddhism,* and in that he copies the letters sent him by H.P.B.'s Masters. He has information of detail regarding only this earth. Consequently, to hazard an answer to the question would be guessing. No one knows what exact function the other planets in the chain perform; all we know is that the human life-wave does pass into the next planet when the cycle is completed for this one. Whether we shall be born there as human children or into other forms we do not know. And doubtless it is not necessary we should be informed, inasmuch as ages must pass before we shall be released from this world. By that time we should have forgotten the facts.

These considerations apply to another question: whether only a part, or the whole, of the human family is at the same time on one globe. Of this we cannot speak with authority. But in the *Secret Doctrine* the author says the Adepts teach that seven races appear in the beginning on seven different portions of the earth. This

---

NOTE.—The present articles, from *The Path* of November and December, 1892, are part of a series which will include several of Mr. Judge's writings on evolution. Two earlier articles (reprinted in THEOSOPHY XXXIV, 122 and 125) belong with these, and were the first published, appearing, respectively, in the *Path* for August, 1890, and July, 1892. This series should throw some light on the second and third chapters in Mr. Judge's *Ocean of Theosophy,* also written during this period.—Eds. THEOSOPHY.

would appear to indicate that the egos within those race-forms come from another planet in the chain. And as it is distinctly taught that an obscuration overtakes a globe when the entire race deserts it for another, it is very safe to assume the teaching to be that deserted planets go into obscuration if the races that left them have not completed all their rounds. And as the matter of obscuration as compared with *pralaya*—or total destruction—is also raised, we may keep in mind at this point that a total *pralaya* only comes when the entire seven rounds of the seven races around the seven globes is completed. The *obscuration* is similar to the sleep of man's body, making a reawakening possible; while total *pralaya* is similar to the actual death of the body of a man, followed by his ego's going into the state of *Devachan.* This agrees with the views given by H.P.B., as from the Masters, that the *Nirvana* for the great human family is really that long period which intervenes between the total death of a planetary chain and the new birth of a new planetary chain, upon which a higher form of evolution will be started at the hour of that new birth.

When the article in July *Path* said, "we must go round the whole chain of seven planets three times more before *as a race* we are perfected," the words *as a race* were intended to point out, as they do, that sub-races were not being dealt with. Sub-races grow on the planet, and not by going to other ones. Hence there is no obscuration or *pralaya* after a sub-race. As these, in their process of formation, proceed with their development upon this globe—or any other they may be on, cataclysms for that globe take place from time to time, involving either the entire mass or only a portion of it. These cataclysms are not obscurations of the globe. For the latter can only come on when the egos or the race have abandoned the globe for the purpose of continuing work on another of the same chain. And carrying on the correspondence for the purpose of illustration, those cataclysms are similar to the sicknesses and accidents which come to a man during a single lifetime. When all the necessary sub-races have been evolved, and the root, trunk, branch, twig, leaf, blossom, and fruit—seven in all—are completed, then the race, having been thus perfected as such, passes on to the next globe in the chain. This is what is involved in the sentence quoted from the July *Path.*

Confusion may be avoided by remembering that the race of which we form a part includes many sub-races, and that the term "sub-races" does not mean that a new sub-race comes on only when a preceding one has disappeared. The true Hindus and many European races are in our race, so that we and they are all sub-races. In America a new sub-race is being formed as preparation for many others, all preparing the ground for the final great race. It is only when sub-races have fully accomplished their task that they leave this earth altogether. And in saying they leave or disappear, what is meant is that the race as a physical expression goes out, not that the egos in the bodies leave this world and go to another one.

As all the egos engaged in this evolution are not in equal stages of progress, but are very varied in their development, some forward and others backward, the whole process is a matter of education for the egos. They go backward and forward in the various sub-races which are on the earth at the same time just as the development of the egos requires, in the same way as one incarnates in family after family in his own race. So that in one life one may be in an advanced sub-race in accordance with predominating qualities, but in that incarnation may bring up certain defects or generate certain causes requiring him to pass over next life to some other less progressed sub-race for the purpose of extirpating the defects or working off the causes.

In this way accurate adjustment, perfect development, regularity and roundness are all amply provided for. Classes of egos from time to time move up *en masse,* and at last no ego is left requiring the development afforded by some sub-races, and the latter then, as physical forms, begin to die away, being inhabited only by very low orders of intelligence which need no description. But as these are much lower in power than even the mere brain-matter of the forms they come into, the result is that they drag the physical race down. They are unable to give the natural brain capacity its normal expression, and that race will show all the signs of human decrepitude until its remaining members, gradually becoming curiosities in Ethnology, are at last engulfed altogether by death. This is one of the great facts in racial history not yet understood by the world. A race is both physical and spiritual. The physical body and brain require an informing intelligence of a degree of power sufficient

to keep up the exact amount of tension demanded by that sort of body, and if this is not furnished the consequence will be that equilibrium is destroyed, followed in time by sterility among the females of the race, leading inevitably to extinction.

It is an obscure point, but of the highest importance. Not improbably many will reject it, but the fact of racial extinction is known, as in the case of Hottentots and others, and ordinary theories fail to show why a perfect blight falls upon some masses of people.

Returning to the great progress of the seven races, it is to be noted that when the complete seven have all finished the seven rounds, the entire family of egos evolving on the seven globes commences to leave the whole chain forever, and the various globes composing it begin to die altogether. This, however, does not take place at the same time for the whole seven. They die one by one because the "human life wave" never arrives at or leaves any globe in a complete mass. Such coming and going is similar to the migration of birds from zone to zone, they being known to go in detachments until all have migrated. The advance portion of the life-wave will arrive at globe seven on its last journey, the remainder following; and thus the whole wave will be at last withdrawn from globe after globe beginning with number one—or A—until the entire stream has passed out from the seventh, it being, as it were, the door of departure. It is evident, then, that globe A, being the one to be first completely abandoned, has time to throw its energies off into space for the purpose of beginning the formation of a new first-plane globe to be ready in that new chain for the incoming rush of pilgrim souls as soon as the rest between chains is over.

This is exactly what happened for the predecessors of this chain of globes, and, as our earth is a fourth-round or fourth-plane globe, it was formed in space by the energies of the old moon which is a fourth-plane globe of a former chain. For this reason the Adepts call the Moon our parent, meaning the parent of our globe. And the Moon may illustrate the question about *obscuration* and *pralaya*. as she is not in obscuration but is in her final *pralaya* and is disintegrating as quickly as nature will permit—this earth meanwhile absorbing her particles slowly from day to day while the great cycle of our evolution unerringly goes on. It has also been stated

in letters from the Adepts that the well-known planet Mars is now in obscuration. This means that the body of the planet is, as it were, sleeping in space, as it rolls about the sun and has no inhabitants on it such as we. The life-wave belonging to it has passed on to the next or some other globe of its own chain, but since that wave has to return, the body of the planet does not go into pralaya, but waits for the new day. Its life as a sleeping globe is maintained by a certain subtle principle which is not publicly referred to by those who know of it, and which will not permit it to die until the whole chain of globes of which it is one has been traversed seven times, or the equivalent of seven, by the wave of life belonging to it.

PROVING THEOSOPHY

Now these theosophical doctrines which we have been at such pains to elaborate during all the years of our history are either capable of universal application or they are not. If they are not, then they are hardly worth the trouble we have bestowed upon them. . . . But the great allurement that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it. And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or of the average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously-admitted doctrine, we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood. And when also we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us. —WILLIAM Q. JUDGE

ROUNDS AND RACES

A FUNDAMENTAL axiom in Theosophy is that no one should accept as unquestionably true any statement of fact, principle, or theory which he has not tested for himself. This does not exclude a reasonable reliance upon testimony; but only that blind credulity which sometimes passes for faith. As we understand the rule, it is that we should at all times keep a clear and distinct boundary between what we know, and what we only accept provisionally on the testimony of those who have had larger experience until we reach a point of view from which we can see its truth. We owe it to ourselves to enlarge the sphere of clear knowledge and to push back as far as possible the boundary of opinion and hypothesis.

The realm of knowledge has various departments. Our physical senses furnish us one class of knowledge; our intellectual powers investigate another field on mathematical lines; and yet another faculty enables us to apprehend ethical teachings and to trace them to their true basis in Karma. That we have other faculties, now largely latent, which when developed will enable us to enter other fields of observation and investigation, is beginning to be seen and appreciated. Among the subjects which man may thus in the future examine for himself is a large block of truth concerning evolution, the out-breathing of the Great Breath, the birth and development of a chain of globes, and of human life thereon, some part of which has been imparted to us by those who claim to know, and which is chiefly useful, perhaps, for the light which it throws on our surroundings, our destiny, and our duty.

The grander sweeps of this block of truth are given to us in the barest outline, and not until our present physical earth is reached do we find anything like detailed information. From the hints given out, however, and reasoning according to the doctrine of correspondences, "as above, so below," we may plausibly infer many things in regard to other globes and other systems; but such flights can hardly be taken with much profit or advantage until we become thoroughly familiar with the things that are revealed in regard to our immediate surroundings.

In reading what has been written about the evolution of our planetary chain, it becomes apparent that some writers either did not have clear views on the subject, or that confusion and even contradiction have resulted from difficulty in finding words adapted to its expression and in using the words chosen in a strictly consistent manner. The article* entitled "Evolution" found on page 117 of *The Path* for July, 1892, is, it seems to me, open to this objection; and I ask leave of the Editor to contribute briefly to the work of making the subject more clear.

The planetary chain consists of seven companion globes, which for convenience of reference are named from the first seven letters of the alphabet, A, B, C, D, E, F, and G. We occupy globe D, the fourth in the chain. The course of evolution begins on globe A, and proceeds by regular stages through globes B, C, D, E, etc. In the beginning, globe A was first evolved, and life received a certain degree of development upon it; then globe B came into existence, and the life-wave removed from globe A to B, where it went forward another stage; then globe C was evolved and received the life wave for a still further stage in its progress; and so on, until at the end of the first round globe G was evolved and furnished the field for the highest development attainable in that round.

The first round—the first tour of the life-wave through the seven globes from A to G—having been completed, the monads—the life wave—passed again to globe A, and commenced the second round, or the second tour through the chain. Without following out details, it is enough to say that three such rounds have been completed, and the fourth round has commenced its sweep and is still in progress; and that we now occupy globe D in this fourth round. Three times the life-wave was passed from globe A to globe G; and has now reached globe D in its fourth tour through the chain.

Now, leaving entirely out of sight for the present what has happened during the former three rounds, and on globes A, B, and C in this fourth round, let us consider what has happened on globe D since the life-wave reached it this fourth time; prefacing, however, the general statement that this globe will be exhausted and the life-wave be ready to pass from it to Globe E when seven root-

*Reprinted in THEOSOPHY XXXIV, 125.

races shall have finished their course here. Each root-race is divided into seven sub-races; and each sub-race into seven family-races; and so on; these divisions and subdivisions following each the other, and not coexisting, except as an earlier race or division of a race may survive its time and overlap a subsequent race or division. Since the life-wave reached globe D in this fourth round, four root-races have run their course upon it, and the fifth root-race has reached its fifth subdivision or sub-race, of which we are part. This fifth sub-race is said to be preparing in America for transition or transformation into the sixth sub-race: it is not entirely clear whether we in the United States to-day belong to the seventh family-race of the fifth sub-race, or to the first family race of the sixth sub-race. It seems certain that we are near the transition point, unless there must be an intervening pralayic period.

The sixth and seventh sub-races of the fifth root-race must run their course, and these must be followed by the sixth and seventh root-races with their various subdivisions, before the life-wave passes from our present globe D and begins its further evolution on globe E. From analogy we may infer that seven great races, with their sub-races, etc., will be necessary to complete the work of that globe; and the same for globes F and G, before the fourth round shall be concluded and the life-wave be ready to pass to globe A for the beginning of the fifth round.

Thus the planetary chain consists of seven globes; the life-wave makes during the existence of the chain seven complete tours of the chain from globe A to globe G, these tours being called rounds; the life-wave remains on each globe after reaching it in each round, until it completes seven root races, divided into forty-nine sub-races and into three hundred forty-three family-races.

It should be remembered that the flow of the life-wave is not continuous: it has its ebb as well as its flood. There is a period of rest or pralaya after the close of each round before another is commenced: a pralaya after each globe in the round; similarly each race, sub-race, etc., is preceded and followed by its pralayic rest. The purpose of this paper is not to develop the entire scheme in all its completeness, even if that were possible; but, to bring out as sharply as may be the general outlines, and especially to note the

distinction between rounds and races, the seven rounds being seven circuits of the entire chain, while the seven root-races are seven life-waves (or seven repetitions of the same wave) which consecutively flow and ebb on each globe before leaving it. There are seven root-races on each globe; forty-nine root-races in each round; three hundred and forty-three root-races in the seven rounds which complete the life of the planetary chain.

In studying this subject, it must be borne in mind that, while numerous passages in the *Secret Doctrine* refer to universal cosmogony and the evolution of the solar system and of our planetary chain, still the bulk of that work is devoted to the evolution of humanity on globe D in the fourth round only. It must also be remembered that the groups of monads are not to be taken as identical with the seven root-races through which the monadic host passes on each globe in each round.

The foregoing outline of the course of evolution through the SEVEN ETERNITIES of a maha-manvantara is mechanical and clumsy; it is only a skeleton, which must be clothed with muscles and sinews by reading between the lines before its true relations and proportions can be understood. The following quotations from *The Secret Doctrine* will perhaps throw a ray of light upon the connection of the globes of the chain: "It only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as Globes, they are in CO-ADUNITION but not IN CONSUBSTANTIALITY WITH OUR EARTH." (The capitals are in the text.) Vol. I, p. 166.

"When '*other* worlds' are mentioned . . . the Occultist does not locate *these spheres* either *outside* or *inside* our Earth . . . for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it." Vol. I, p. 605.

In a foot note to page 265 of Walker's work on Reincarnation, (Lovell's edition), the opinion is expressed that the figures (seven planets, seven rounds, seven races, etc.), are only symbols; even so: if they are symbols, they must no less be clearly apprehended before the truths symbolized can be grasped.

—ALPHA

COMMUNICATIONS

[EDITOR'S NOTE.—The following remarks are, as our contributor suggests, not "an argument for or against anything, but rather a series of ideas connected by a thread of thought." Man's free will, however, is a "point at issue" in many minds today, and although it cannot be solved by argument, the question is fruitful when approached as a *solvable* mystery. We invite readers, therefore, to take off from the various ideas here touched upon and to pick up a thread of thought of their own that may, like Ariadne's, lead out of the labyrinth of speculation. If some choose (of their own free will!) to set some lines of thought on paper, and further decide to send the same to the Magazine (observing the suggestions to contributors printed inside the front cover), they may be assured that their words will be welcome, and, if possible, printed.—Eds. THEOSOPHY.]

MAN'S FREE WILL

APPARENTLY man has free will. Aside from being the pawn of his past karma, he may fashion his future as he wishes. But this is a limited gift, for the over-lapping of the past into the future is a tremendous, even if gradually diminishing, impediment. How can anyone in incarnation, Mahatma or otherwise, be free of the past? Only the indissoluble, ultimate union could give a final release. How much, then, of what we do, is free-will?

What happens to us is not of our present making (the immediate, precise present). If there is a free will, it seems to be in the freedom of choice to react in an individual manner. Future karma must be the result of the reaction to past karma. And by wilfully directing his reactions, it does seem possible for a man to voluntarily hasten his progress toward the final goal of union, or to retrogress.

What is it, then, that impels him in one direction or the other? Knowledge, the theosophist will say. Yet, it is told of some men that they have reached high degrees on the path to adeptship, only to fall and be swept to manvantaric oblivion. The races, like comets in their courses, leave disappearing sparks in their wake. But what is that quality or characteristic inherent within man that makes him capable of success or failure? If all start the cycle of evolution as

equals (not at the same time, necessarily), why should one fail and the other succeed? If man has within him the seed of success or failure, it proves predestination. If, to any degree whatever, he presides over each moment of choice, then indisputably he has free-will.

If it is possible to be intensely individualistic, it is nevertheless the rule that individualism is set within narrow limits, for the mass moves constantly in a given direction, according to a set pattern and plan. The stars, circling in their precise orbits at precise speeds, clock the events of the universe. But they are more than mere time counters. Every identical configuration witnesses an identical context of events. They are, therefore, either outside influences, or they were set in motion by the same force that guides the affairs of man and nature and they play a harmonious part in an all-inclusive scheme. They either govern, or they act with. Tell us if there are worlds that blow up or run wild and we might better answer whether men may do the same.

Man is a potent force in nature. Whether he is the most potent is not, perhaps, for us to say. But he is potent. His every action and thought are an influence. If, then, he were free—completely free—, each choice would lead to infinite possibilities of progress and retrogression, and plan would go out the window. But the "wine-press of God" and the "wrath" must be more compelling than man's personal desires or private will, for the stars are not deflected, the seasons are in order, the races come in groups of seven, and the cycle of the Great Breath is an exact number of years. . . .

The Most Variable Instrument

As the aggregate sound of nature is shown to be a single definite tone, a key-note vibrating from and through eternity; having an undeniable existence *per se* yet possessing an appreciable pitch but for "the acutely fine ear"—so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the key-note struck for the *outer* by the *inner* man. It is the spiritual EGO or SELF that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning. —H.P.B.

ON THE LOOKOUT

A Christian Nation?

The *Christian Century* (Nov. 23) printed an article on Horace Bushnell and the Parochial Schools which provides its interest to the theosophist in a manner different from that intended by the author. The intent of the writer, Mr. A. C. McGiffert, Jr., is to show how the ideas of Horace Bushnell—a Congregational minister in Hartford Conn., over a hundred years ago—had they been followed, might have solved the problem of religion in the schools before it reached its present size and complexity. Bushnell's main concern was the demand of Catholics for a portion of the state funds for the maintenance of parochial schools. After rehearsing the now-familiar arguments on the Church-School Problem, Horace Bushnell, according to Mr. McGiffert—

> went on to present a plan for religious instruction in the public schools which he hoped would ease the tensions. The solution he proposed was based on the assumption that instruction in the public schools was to be Christian without being either Catholic or Protestant.
>
> Christian education, he declared again and again, is "the American principle, and as we have never disowned God and Christ, as a point of liberty in the state or to accommodate unbelievers, so we are required by no principle of American right or law to make our schools un-Christian to accommodate Turks and Pagans, or rejectors and infidels." He did not anticipate [Mr. McGiffert adds] that it is just such an accommodation that the public schools of our day must make.

The Great Error

Regardless of Bushnell's good intentions, there can be no doubt but that from the standpoint of American *principles,* whose "name" he takes in vain, his attempts were decidedly not constructive. Mr. McGiffert summarizes Bushnell's plan for religious instruction as having four divisions: 1) Make the reading of the Bible in the Protestant or the Douay (Catholic) version optional. 2) Compile, by agreement, a book of Scripture reading lessons from both versions. 3) Provide for religious instruction, at given hours or on a given day, by the clergy or by qualified teachers such as parents may

choose. 4) "Prepare a book of Christian morality, distinct from a doctrine of religion or faith, which shall be taught indiscriminately to all the scholars."

This last provision Bushnell considered most efficacious, as doubtless it might be, provided it could be complied with. But to think of teaching "Christian morality" without any of its "doctrines of religion or faith" is ridiculous—either morality apart from *any* religion is taught, or morality *as conceived by some religion* is taught. The *Christian Century* article concludes with the question, "Had his [Bushnell's] advice been heeded, would we have the same problem still with us?"

"THE TURK AND THE PAGAN"

In answer, it certainly must be pointed out that Bushnell's cool assumption that American education presupposes Christian education is a common delusion of many to this day, and may be seen as the root of the current controversy. It is not that "unbelievers, infidels, rejectors" have to be "accommodated," to use Bushnell's phrase. The "Turk and the Pagan" are not to be treated as exceptions, for whom a generous Christian tolerance is to be manifested.

This nation, it is true, never "disowned God and Christ," but neither did it disown Allah or Gitche Manito. *It has never owned allegiance to them.* "Nature and Nature's God," not the Bible's God, were mentioned in the Constitution, and least of all was the Christian religion given any preference, either direct or implied, in the American documents of Foundation. The intent of the Founders is clear enough on this point, for anyone approaching the subject without bias. One remark taken from James Madison's famous "Memorial and Remonstrance" will illustrate the principle on which the U.S. Supreme Court based its recent decision (see THEOSOPHY XXXVI, 446). "Who does not see that the same authority which can establish Christianity, in exclusion of all other Religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects?" (The delusion that this is a Christian nation is widespread and difficult to eradicate—as witness the fact that it is only within the last year that a 95-year-old Maryland law requiring public officials to swear to belief in Christianity has been declared invalid, according to an Associated Press release of Aug. 12, 1949.)

What End Hath Godlessness?

Bushnell agreed with his Catholic opponents (and all present-day religious men) that danger lay in a "godless scheme of education."

> He felt that the elimination of religious instruction from the common schools might be expected to produce here the same effects as in France, namely, an increase in public crime. Such irreligious education increases the power of men but adds no regulative force of principle or character. A godless system of education provides "knowledge, which without principle turns out to be only the equipment of knaves and felons."

A sidelight on this question comes from a survey conducted by the Public Education Association in New York City Schools (Los Angeles *Times,* June 18, 1949), which found that the custom of allowing time off for religious instruction has encouraged truancy in the city schools. One school principal estimated that 40% of those released for religious training never arrive at their proper destination; another reported 50 absences at the religious center in one week. This does not speak very highly for either the popularity or the efficacy of the moral principles with which orthodox religion expects to combat crime and avoid producing "knaves and felons."

"Minister of the Beautiful and Good"

A refreshing picture of the school's function in regard to religion appears in a letter written to the New York *Herald Tribune* (Aug. 14, 1949). The writer, Karl Everett Young, turns to a book by a contemporary English philosopher, L. P. Jacks, *A Living Universe,* for evidence that "religion is an all-embracing spiritual force and that its presence does not necessarily depend upon a few hastily murmured prayers or the reading of certain scriptural passages. Where truth is taught," remarks Mr. Young in his letter, "religion is present; and whoever teaches truth is minister of all that is beautiful and good." His quotation from Mr. Jacks' book speaks for itself and should clear the air of some sectarian storm clouds:

> Not long ago I met one of our great schoolmasters—a veteran in that high service. "Where in your time-table do you teach religion?" I asked him. "We teach it all day long," he answered. "We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—'yea, yea and nay, nay!' We teach

> it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. . . . We treat the children, not as members of this Church or that, but as members of the school, and we show them that, as members of the school, in work and in play, they are members of one another. . . ."

RABIES VACCINE

An interesting side-light on the possible effects of the almost universal practice of injecting animal substances into the human body (vaccination) is provided by remarks made at a national conference called by the Communicable Disease Center of the U. S. Public Health Service. Dr. Thomas F. Sellers, director of the Georgia State Health Department, led off with a repudiation of the rabies vaccine based on thirty years' experience. This vaccine is produced from animal brain tissue.

Dr. Sellers' statistics are interesting: Of 500,000 dog bites on humans in the U.S. each year, approximately 30,000 are treated by vaccine. About fifty persons die from rabies each year, with approximately that number *dying from the vaccine itself!*

> In this connection, Dr. Ernest S. Tierkel, assistant chief of the C.D.C. Veterinary Public Health Division, disclosed that scientists now know why anti-rabic vaccine is imperfect. "Although it formerly was thought that live viruses in the vaccine caused paralysis in some persons under treatment for rabies," Dr. Tierkel said, "such is not the case."
>
> Dr. Tierkel said that the animal brain tissue from which the vaccine is made damages the human tissue by an *allergic reaction,* with each subsequent vaccine injection being more damaging than the last.

The "allergy" here mentioned is not the first evidence that the medical profession has had of the unwisdom of mingling human and animal lines of evolution, for it has been previously noted that certain people are fatally susceptible to horse serum. For a treatment of some of the aspects of the question of vaccination from the theosophical viewpoint, see "Science News and Notes," THEOSOPHY XXXVII, 454, and "On the Lookout," XXXIV, 314, and XXXI, 277.

Mind and Matter

When a group of learned men—neurologists, psychiatrists, and philosophers amongst them—tell us what they know and think about developments in any branch of research, we are bound to listen. In May and June, 1949, a series of talks was given on the radio network of the British Broadcasting Corporation. The general subject was "The Physical Basis of Mind" and Sir Charles Sherrington (who has been described as the greatest living physiologist) introduced the talks by remarking that Aristotle 2,000 years ago was asking how the mind is attached to the body, and we are asking that question still. Indeed, it is clear from hearing these addresses (printed in *The Listener* May 5 to June 23, 1949) that the study of mental activity as a physiological process, forming part of the larger problem of the relationship of mind to matter, has not produced answers to very simple questions. We are told, for instance, that the change which takes place between the carrying of the sun's light to the brain and the presentation of the visual scene to the mind is "wholly inexplicable." Thus humbled, we are reminded of a comparison that was once drawn:

> That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Paninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Hæckels. (*S.D.* II, 522.)

The Physiology of Perception

Theosophical students who are familiar with the rejection *a priori* by physiologists of the existence of spiritual senses will not be surprised to find Sir Charles Sherrington reminding his listeners that physiology, as a natural science, is only concerned with physical matters, and taking the view that mind is an inference from behaviour (which possibly explains why we see so little thoughtful consideration of others in the modern world!). But both he and Dr. E. D. Adrian (professor of Physiology, Cambridge University) also indicated that there may be mental events which lie outside any possible explanation of the way the brain functions. Sir Charles Sherrington dealt with this in his Gifford Lectures—*Man on his Nature,* 1946—in which he remarked that reference to the brain

at present affords little help to the study of the mind. None the less, what science knows, within its own field, about the physiology of perception, is impressive. Prof. Adrian sums it up:

> You must think of the brain as a very large sheet of nerve cells, so large that it is thrown into folds to make it fit inside the skull. It communicates with the sense organs and with the muscles by long nerve fibres—threads which have the power of conducting signals very rapidly. There are about 10,000,000,000 nerve cells in the brain, and they are connected by an interlacing network of threads so that a cell is rarely active without influencing its neighbours. The essential activity seems to consist in a sudden change in the cell surface which allows a momentary escape of some of the molecules. This surface change can be repeated at very short intervals so that the cell may become active and inactive as often as fifty times a second, and each time it becomes active an impulse will pass out from the cell to its neighbours or further afield to other parts of the central nervous system.

To this, Dr. W. E. Le Gros Clark (professor of Anatomy, Oxford University) adds that "it is one of the remarkable features of the cerebral cortex that it combines so efficiently in one organization the machinery for analyzing incoming impulses, and also the machinery which permits their immediate interaction and integration."

MEMORY AND GENIUS

Prof. Adrian emphasized the fact that we really do not know what sort of change takes place in the brain when a memory is established. He referred to Pavlov's work on conditioned reflexes as affording a good deal of evidence about how memories are formed:

> We know that it takes a few seconds for a memory to be securely fixed in the brain. We know that some parts of the brain can be removed without causing any loss of memory and that other parts are best left alone. But what actually happens in the nerve cells is quite uncertain. And as all our thoughts depend on what we have learnt, we shall not know much about what happens when we think until we have found out more about what happens in the nervous system when we learn something.

And (keeping our survey on the physical plane) he stated a fact which is of interest to those who attempt concentration or practise "meditation," namely, that ordinary casual thinking does not involve widespread changes in cell activity in the brain, but really concentrated thinking does, for then the cells have to stop their uniform

rhythm. In discussing genius, Prof. Le Gros Clark mentioned that fossil evidence indicates that the human brain has not appreciably changed in size for about 200,000 years (esoteric ethnology, which suggests the existence of Man in the Secondary Age, would make this period millions of years) and that it has not been possible, within wide limits, to relate differences of individual brain variation to differences in intellectual capacity:

> On anatomical grounds, therefore, it would seem that the main asset of the man of genius is not that he has been provided (ready made, so to speak) with a bigger and more elaborate brain, but that, in some way or another, he has got the knack of using the ordinary kind of human brain much more efficiently than most of us are able to do. It is an intriguing problem to consider how he acquires that knack!

Consciousness and Intellectual Powers

Amongst the other speakers in the series were Dr. S. Zuckerman (professor of Anatomy, Birmingham University), Dr. Wilder Penfield (Director, Montreal Neurological Institute), and two scientists broadcasting anonymously. All alike were at pains to observe (in Prof. Zuckerman's words) that we are not likely to solve the mysteries of the physical bases of our mentality "unless we continue to look at mental processes as events which are amenable to strict formulation and proper scientific enquiry." To this the theosophical student would add that physiology and anatomy will have to extend their frontiers if they expect to find answers to their perplexities. It is no good saying: "Consciousness is a state of awareness, and so is absolutely dependent on the information our senses provide about ourselves and about the outside world," if physical avenues alone are considered. Physiology will have to work more intimately with psychology if any real light is to be brought to bear upon the relationship between brain and mind. "A Neurologist" threw out a useful suggestion as to the trend of present advances:

> Think of a pattern. An atom is a pattern of electrons, a molecule is a pattern of atoms. There are patterns of patterns of patterns, and so on indefinitely. The most complicated patterns we know are in the brain. Not only are there 12,000,000,000 nerve-cells out of which the patterns can be made, but nervous patterns exist in time, like a melody, as well as in space. If you look at a tapestry through a magnifying glass you will see the individual

> threads but not the pattern: if you stand away from it you will see the pattern but not the threads. My guess is that in the nervous system we are looking at the threads while with the mind we perceive the patterns, and that one day we shall discover how the patterns are made out of the threads.

METAPHYSICS OF OCCULT PHYSIOLOGY

In what sense is the brain stem, together with that portion of the cortex which is being employed at the moment, to be defined as the seat of consciousness? The answer is to be found in the whole *corpus* of the esoteric philosophy as recorded (so far as permissible) for this day and age by H. P. Blavatsky. Profs. Adrian and Le Gros Clark respectively spoke of memory and genius. Long ago, H. P. Blavatsky said that the bodily organs "originate, according to their animal needs and desires, the electro-vital sparks that illuminate the field of consciousness in the Lower Ego," and that if "we trace all such 'psychic' actions to brain-work, it is only because in that mansion called the human body, the brain is the front-door, and the only one which opens out into Space":

> It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal "centre" cord,* to a mental representation of spiritual ideas far beyond any objects on this material plane. (*Lucifer,* October and November 1890. Cf. THEOSOPHY XXVIII, 259.)

As for genius, occult metaphysics refuses to confuse true and innate genius with any abnormal expansion of our human intellect such as Professor Le Gros Clark had in mind in his broadcast:

> That which makes one mortal a great man and of another a vulgar, silly person is the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. (*Lucifer,* November, 1889. Cf. THEOSOPHY XXXI, 57.)

Not until modern science so thinks of Mind as an entity, synonymous with the much-derided soul, and of its dual action, psychic and noëtic, can it hope to visualize "a spiritual element of different essence capable of controlling this mechanism" of nerve cell connections, to which Dr. Wilder Penfield referred in his talk on the "Evidence of Brain Operations."

A Miocene Ape

There was put on view in April, 1949, at the Natural History Museum, London, England, the skull of a Miocene ape, *Proconsul Africanus.* This was found in 1948 by Dr. and Mrs. L. S. B. Leakey on Rusinga Island, Lake Victoria, Kenya. A conservative estimate of its age is 20,000,000 years, and it is the first skull of a Miocene ape to be found. A thighbone of *Proconsul,* discovered by the late Archdeacon Owen, is also being shown. *The Times* (London) reported (April 22, 1949):

> In size, *Proconsul* was somewhere between a small gibbon and a chimpanzee. It was a very primitive anthropoid, marking a stage of evolution higher than the monkeys and approaching the common stock from which the great apes and man later arose.

The discovery is likely to intensify the search for a "common ancestor" to account for the anatomical resemblance of man and ape. The answer (as pointed out by H. P. Blavatsky) "is to be sought for in the esoteric explanation of the genesis of the pithecoid stocks."

"The Common Stock"

From 1758, when Linnaeus first used the name *Primates* to denote the higher order of mammals—comprising man, the larger apes, monkeys, and lemurs—to the nineteenth century formulation of the evolutionary hypothesis which explained variety of species by natural selection of small variations, the evolutionists have built their theories on the evidence of similarity of structure between ape and man. When *The Secret Doctrine* was published in 1888, geology insisted on placing man no earlier than the Quaternary period, though the difficulty of doing so was obvious, with the first Palaeolithic man showing signs of greater culture than did his successor in the Neolithic age. The fact that gorillas and chimps are found today living side by side with Pygmies and other human races, gives startling emphasis to the new possibility that, if a Miocene ape has been found, *homo sapiens* also may have existed in the early Tertiary period. Primeval man still eludes us. Hence the wishful thinking which supposes *Proconsul* and his many later relations to be an approach to the common ancestor of ape and man. The possibility was mentioned by Mr. Leakey himself in his work *Adam's Ancestors* (1934), when reviewing Dr. A. T. Hopwood's description of some fossil remains of anthropoid apes in deposits of Miocene age.

THE INCUBUS OF ETHNOLOGY

H. P. Blavatsky described the Darwinian anthropology as the incubus of the ethnologist—"a sturdy child of modern Materialism, which has grown up and acquired increasing vigour, as the ineptitude of the theological legend of Man's 'creation' became more and more apparent." She answered the riddle of how the similarity of structure between man and ape, and the presence of rudimentary organs in man, are to be explained (if we do not accept the hypothesis of a common ancestor), by the challenging occult doctrine "that all forms which now people the earth are so many variations on *basic types,*" originally thrown off by man in earlier evolutions:

> The economy of Nature does not sanction the co-existence of several utterly opposed "ground plans" of organic evolution on one planet . . . the human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true *"Evolution"* or *"unfolding"*. . . .

To this she added, on the general question of embryonic recapitulation, and postulating the esoteric conception of rounds and races: "The process of human foetal growth epitomizes not only the general characteristics of the Fourth, but of the Third Round terrestrial life. The diapason of type is run through in brief." (*S.D.* II, 685.)

ANCESTRY AND ANTIQUITY

While theories abound on the subject of a "common ancestor," science refuses to be at all definite about the antiquity of man. Leakey follows those authorities who divide the human stem into two parts, representing two quite distinct sub-families (*Palaeoanthropidae* and *Neoanthropidae*), and he tentatively puts the breaking-up of the human stem into these two main sub-families in the Miocene period. Scientific thought sticks to a post-Secondary man because the acknowledged ape theory demands it. But, since the oldest Palaeolithic man gives no evidence of any appreciable differentiation from his Atomic-age descendant, then even on the Darwinian theory (as H. P. Blavatsky never tired of pointing out) an *untold* antiquity for man is a necessity if we are to allow time for him to cross the barrier separating him from his supposed "common ancestor." And within what other frame of reference can this problem of human origins be solved except that afforded by the occult teaching on anthropogenesis?

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND.....Keizersgracht 411
BANGALORE CITY, INDIA.....15 Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA.....Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA.....51 Mahatma Gandhi Road
LONDON (W. 1), ENGLAND.....17 Great Cumberland Place
LONDON, ONTARIO, CANADA.....424 Richmond Street
LOS ANGELES (7), CALIFORNIA.....245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA.....Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22).....22 East Sixtieth Street
PARIS (5), FRANCE.....14 Rue de l'Abbé de l'Epée
PHILADELPHIA (3), PENNSYLVANIA.....1917 Walnut Street
PHOENIX, ARIZONA.....32 North Central Avenue
SACRAMENTO (16), CALIFORNIA.....720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA.....307 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA.....860 Pacific Bldg., 4th and Market Streets
SAN LEANDRO, CALIFORNIA.....1543 Morgan Avenue
SYDNEY, AUSTRALIA.....Federation House, 166 Phillip Street
WASHINGTON (8), D. C.....2653 Connecticut Ave., N. W.

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

ISIS UNVEILED, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
THE SECRET DOCTRINE, facsimile edition, two volumes in one	8.50
INDEX TO THE SECRET DOCTRINE, for students	3.00
THE SECRET DOCTRINE *and* INDEX	11.00
THE KEY TO THEOSOPHY, facsimile of Original Edition	3.00
THEOSOPHICAL GLOSSARY, facsimile of Original Edition	3.00
TRANSACTIONS OF THE BLAVATSKY LODGE	2.50
THE VOICE OF THE SILENCE	1.50

Books by William Q. Judge:

THE OCEAN OF THEOSOPHY	2.00
LETTERS THAT HAVE HELPED ME, new and enlarged edition	3.00
THE BHAGAVAD-GITA	1.50
NOTES ON THE BHAGAVAD-GITA	1.50
PATANJALI'S YOGA APHORISMS	1.50

Other Books:

THE FRIENDLY PHILOSOPHER, Letters and Talks by Robert Crosbie	3.00
ANSWERS TO QUESTIONS ON THE "OCEAN," by Robert Crosbie	2.00
THE ETERNAL VERITIES, for children, new edition	2.00
TEACHER'S MANUAL AND GUIDE TO THE "ETERNAL VERITIES"	2.50
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY	2.00
LIGHT ON THE PATH, written down by "M.C." (Bombay Ed.)	.75
THROUGH THE GATES OF GOLD, written down by "M.C."	1.50
OCCULT TALES, by H. P. Blavatsky and Wm. Q. Judge	2.00
FROM THE BOOK OF IMAGES, a volume of Indian tales	3.00

Pamphlets:

THEOSOPHY SIMPLY STATED (10 copies, 50 cents; 50 copies, $2.00)	.10
CONVERSATIONS ON THEOSOPHY, including the "Three Fundamental Propositions" of the Secret Doctrine	.10
REINCARNATION AND KARMA, containing the "Aphorisms on Karma" by William Q. Judge	.10
THOUGHTS FOR THINKERS, a helpful essay	.10
WHAT IS DEATH?	.10
THE VOCATION OF LIFE	.10
THE UNITED LODGE OF THEOSOPHISTS, a statement of its history, purpose and methods	.25
FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H. P. Blavatsky	.25
EPITOME OF THEOSOPHY, by William Q. Judge	.25
ECHOES FROM THE ORIENT, by William Q. Judge	.25
MORAL EDUCATION, new and enlarged edition	.50
A CHRISTIAN AND A THEOSOPHIST	.25
THE LAWS OF HEALING, Physical and Metaphysical	.50
STATES AFTER DEATH, and Spiritualistic "Communications" Explained	.35
CYCLES OF PSYCHISM, The Import of Psychic Evolution	.50
HYPNOTISM—A PSYCHIC MALPRACTICE	.25

Prices subject to change without notice

Correspondence, orders, etc., should be addressed to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California

22-24 East 60th Street, New York (22), New York